Shu-Jyuan Deiwiks, Bernhard Führer, and Therese Geulen, eds.

Europe Meets China—China Meets Europe: The Beginnings of European-Chinese Scientific Exchange in the 17th Century: Proceedings of the International and Interdisciplinary Symposium at the Art and Exhibition Hall of the Federal Republic of Germany, Bonn, May 10–12, 2012. Sankt Augustin: Institut Monumenta Serica, 2014. Pp. vii + 224. Pb, £34.

Europe Meets China—China Meets Europe originated in an international symposium that aimed to explore the cultural conditions and psychological interactions that shaped the early modern Sino-European scientific exchange as a human experience. The seven papers published here demonstrate the fruitfulness of that heuristic.

The papers form two clusters. Chapters one through four focus on several Jesuit missionaries and their Chinese partners. In Chapter One, Isaia Iannaccone complicates the image of the Jesuits in China by contrasting the different modes of accommodation pursued by Nicolas Trigault (1577–1628) and Johannes Schreck-Terrentius (1576–1630). Trigault, best known for his Latin adaptation of Matteo Ricci's (1552–1610) Italian journals, was a staunch defender of Ricci's decision to allow the Chinese terms *shangdi*, *tian*, and *tianzhu* to be used as names for God in the internal Jesuit "terms controversy" that erupted in the 1620s. Although the controversy ended with a modest victory for the pro-Ricci faction, the intense debates drove him into depression and possibly led to his suicide in 1628. Terrentius, on the other hand, pioneered another kind of accommodation. He continued to identify himself primarily as the member of the Accademia dei Lincei and brilliant Renaissance scholar that he was before joining the Jesuit order. He brought the first telescope to China, published works in Chinese only on scientific subjects, and performed autopsies (!) on his fellow Jesuits who died of illness. Naturally he became one of the few Jesuits to investigate Chinese natural knowledge, especially medicine, seriously. He is said to have tried some eight thousand plant species among the Chinese *materia medica*, the last one of which killed him. Iannaccone has discovered surviving manuscript copies of a botanical encyclopedia compiled by Terrentius that incorporated substantial materials from Li Shizhen's (1518–93) *Bencao gangmu*.

In Chapter Two, Gregory Blue delineates a multifaceted view of Xu Guangqi, one of the first Christian converts, who became a powerful statesman and patron of the Jesuits. His account accentuates Xu's agency in charting his own path, but carefully reconstructs Xu's conversion and his partnership with the Jesuits in their apologetic and scientific pursuits in light of the synergies between two realms of cross-currents of Renaissance Europe and late Ming

China. One was between the Renaissance philological movements of “returning to antiquity,” which Ricci was cognizant of, and its counterpart in late Ming China, in which Xu had personally participated before he met Ricci. The other was the resonance between the Jesuits’ intellectual and practical bent, manifested in their emphasis on the rational features of Christianity and their promotion of Western science and technical knowledge, and Xu’s long-standing interest in practical learning, both as an advocate of the Donglin movement and as a Confucian bureaucrat. Blue’s approach offers a sophisticated model for discussing cross-cultural interactions that obviates the analytical dichotomy between impact and response.

In Chapter Three, Hui-Hung Chen turns to the Jesuit production of sacred art in China as yet another realm of cultural confluence. Chen calls attention to the underappreciated fact that Jesuits in China made prominent uses of images of Christ such as “Savior of the World” in their proselytism, and that seeing such images often played a pivotal role in the conversion experience of Chinese Christians, as it elicited in them a visual ecstasy that enlightens them to the truth of God’s existence and incarnation. Chen’s subtle analysis of *Zhaowuzhu chuixiang lueshuo* and other related works by the Jesuits in China, however, elucidates an intriguing paradox in their notion of the sacred image: while they echoed the post-Tridentine Catholic orthodox views of sacred images by stressing their authentic likeness to Christ, both the actual images depicted in their art and the language with which they interpreted the images catered to the iconographies and idioms of Chinese popular religion. This mirrored the Jesuits’ paradoxical socio-cultural condition as agents of early modern Catholic expansion out of Europe and builders of the Chinese varieties of Christianity.

In Chapter Four, Liam Matthew Brockey tells how a similar balancing act lay at the core of the official duties of Visitor André Palmeiro (1569–1635). Drawing on rich archival materials held in Lisbon and Rome, Brockey highlights Palmeiro’s tactics in settling two major Jesuit controversies during his term in office. In Malabar, Roberto de’ Nobili’s (1577–1656) colleagues brought charges against his novel attempt to grow the fledgling mission in Madurai by presenting himself as a Christian Brahman in order to convert his Hindu counterparts. Brockey captures Palmeiro’s “practical logic” (120) in not banning Nobili’s approach outright, but demanding the latter to prove its efficacy with monthly tallies of converts, which had the effect of driving Nobili to diversify his conversion targets to include the lower castes. Likewise, Palmeiro ended the Jesuit controversy on Chinese terms by ruling that the only Chinese term that should be used to designate God was *tianzhu* and that more Chinese Christian literature should be published to “flush out” the term’s pre-Christian connotations.

In both cases, Brockey deftly unveils Palmeiro's managerial talent at enforcing Jesuit discipline and cohesion without entirely stifling his subordinates' initiatives to adapt to local cultures.

The second cluster of essays in the volume zoom in on the larger cultural and geopolitical clashes of the early modern world that implicated Jesuits and their China mission. Chapters Five (by Manjusha Kuruppath) and Six (by Shu-Jyuan Deiwiiks, co-editor of this volume), engage fascinating new sources featuring Johann Adam Schall von Bell (1592–1666) at the center of two violent conflicts. Kuruppath looks at how, in the aftermath of the failed legation of the Dutch East India Company (VOC) to the Manchu court in 1657, Schall came under a literary “confessional crossfire” between Johan Nieuhof, who had served on the Dutch legation, and the Dutch Jesuit Cornelius Hazart. Nieuhof decried Schall for using his influence and his role as the interpreter for the Dutch ambassador to sabotage the legation, while Hazart, acknowledging the “sabotage” as fact, glorified Schall for doing so to safeguard the Catholic mission. Kuruppath opens a new window onto the smoldering animosity between Catholic and Protestant Europe and the intense competition between the VOC and the Portuguese Empire that played out in the background of the Jesuit mission in Asia. Much has been written on the “calendar case,” in which Schall and several of his Chinese subordinates in the Astronomical Bureau were accused of treason by Yang Guangxian (1597–1669), but Deiwiiks's chapter, to my knowledge, is the first detailed study of the “secret Manchu documents” pertaining to the trials of this case, first discovered by the German sinologist Martin Gimm in the First Historical Archives of China in 1983. The paper brings new insights into the operation of the Manchu judicial system and the interpersonal dynamic between Schall and his subordinates, between Yang Guangxian and the Manchu rulers, and among the Manchu high officials who deliberated the case.

In Chapter Seven, Claudia von Collani gives an in-depth account of the Tournon Legation at the center of the Rites Controversy. Charles-Thomas Maillard de Tournon (1668–1710) arrived in Beijing in 1705 to deliver the papal decree ending the Jesuit practice of allowing Chinese Christians to perform Confucian and ancestral rites, in addition to opening diplomatic relations between the Holy See and the Qing state. The Kangxi Emperor, who personally endorsed the Jesuit position, was provoked by the decree to partially rescind his Edict of Toleration of 1692; he demanded all foreign missionaries who wished to stay in China to pass his personal interview and obtain a permit. Through a nuanced reading of the ritual symbolisms and the conversations occurring during Kangxi's three audiences with Tournon, Collani convincingly argues that the debacle of the Tournon Legation was an inevitable result of a

clash between the Holy See and the Chinese emperor as two self-perceived supreme spiritual and political powers.

Alois Osterwalder asks in the introduction to the volume, “What can historically oriented cultural psychology contribute to interpretation” (4)? Although the cultural psychological approach is applied more thoroughly in some papers than others, taken together, this book proves that it can indeed yield both significant new data and refreshing interpretive insights. The three editors should be congratulated for producing a unique and fine volume on a relatively well-covered subject.

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